Guidelines For Those Intending To Take

# BAI'AH

(Pledge Of Allegiance)

# AND

Tread The Path Of

# SPIRITUAL REFORMATION

A Discourse By


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HADHRAT AQDAS MOULANA MUFTI AHMAD SAHEB *KHANPURI* دامت بركاتهم

*SHEIKHUL HADITH AND CHIEF MUFTI OF*
*MADRASAH JAAMIAH ISLAAMIYYAH TAA'LIMUDDEEN*
*DABHEL, SIMLAK, GUJARAT, INDIA*

*KHALIFAH OF FAQIHUL UMMAH*
HADHRAT AQDAS MUFTI MAHMOOD HASAN SAHEB *GANGOHI* رحمة الله عليه

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## PREFACE

*Alhamdulillah*, it is through the special grace and favour of Allah Ta'aala that HE has granted us the *taufeeq* and ability to embark on this noble mission of translating the discourses of our illustrious and noble Sheikh and Spiritual Mentor, *Hadhrat Aqdas Hibby wa Muhtaramy* Moulana Mufti Ahmad *Saheb Khanpuri* مد ظله into the English language.

Due to the growing need and thirst for such literature in the English language which expounds upon the essence of *Shariah* and ways and means of developing a true bond with one's MAKER, ALLAH TA'AALA, and addressing the common maladies and ailments faced in this path together with their remedies which forms the basis of our Sheikh's teachings, the urgency of this task could not be more greatly emphasized.

Furthermore, it was the ardent desire of our noble Sheikh, for a long time, that these discourses be rendered into English due to the ever growing demand and requests abounding all the time in the different countries where our *Hadhrat* has travelled, which further pressed for this task to be undertaken.

Ultimately, it was in the company of our Sheikh whilst in the blessed lands of *Makkah Mukarramah* and *Madinah Munawwarah* during the season of *Haj* in the year 1431/ 2011 where ALLAH TA'AALA instilled within our hearts the courage to undertake this huge task that this mission was commenced placing our trust and reliance in ALLAH TA'AALA.

May ALLAH TA'AALA make it such that we are able to fulfill the demands of this mammoth task in conveying the true sentiments as so passionately expressed by our illustrious Sheikh in his various discourses.

These discourses contain great volumes of knowledge and *Ma'rifat* of ALLAH TA'AALA and are a result of a lifelong commitment in serving and reviving the plight of the *Ummah*.

May ALLAH TA'AALA accord us the true appreciation of these pearls of wisdom and to read them with the intention of bringing them into practice. *Insha ALLAH* they will be a means of acquiring the *suhbat* (company) of the pious and righteous.

Much effort has been made to keep as close as possible to the original oratory style of the discourse as presented in *Urdu* and to maintain the essence of the discourse by preserving the original word as far as possible.

We also take this opportunity in expressing our appreciation unto our respected *Ustaadh Hadhrat* Mufti Muhammed Saeed *Saheb* دامت برکاتھم for writing a brief biography of our Sheikh as contained in the ensuing pages.

We also express our indebtedness to the *Khaadim-e-Khaas* of our *Hadhrat* دامت برکاتھم, Moulana Qari Abdul HANNAN *Saheb* for providing the *Urdu* manuscript for this translation.

Kindly attribute any errors and omissions to the credit of the publications team, and apprise us of the same (if any) in writing for consideration in future editions if ALLAH TA'AALA wills.

May ALLAH TA'AALA firstly make it a means of our *Islaah* and a means of general upliftment and benefit for the *Ummah* at large.

*Aameen.*

We also request your *duaas* that ALLAH TA'AALA accepts this humble and broken effort and make it a stepping stone for many of the other valuable discourses of our *Mashaa'ikh* to be reproduced accordingly.

*Muhammad Abubakr Minty*

*On behalf of*
*The Publications Department*
*Madrasah Mazaahir al Uloom al Islamiyyah*
*Crosby*
*Johannesburg*

*27 Zul-Hijjah 1432*
*23 November 2011*

## A BRIEF BIOGRAPHICAL SKETCH

of

***Hadhrat Aqdas, Sultanul Aarifeen, Sheikhul Mashaa'ikh***

***Ustaadhul Ulama, Faqeehul Asr***

***Moulana Mufti Ahmed Saheb Khanpuri*** دامت برکاتهم

by

*Hadhrat* Mufti Muhammad Saeed Motara *Saheb* دامت برکاتهم

of Madrasah Arabia Islamia – *Darul Uloom* Azaadville

*Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتهم is an internationally renowned scholar of the Islamic world. He hails from a village in *India* known as *Khanpur* which is situated in the *Jambusar district* of the *Bharuch region* in the *Gujarat Province*. It is with reference to this village that he is known to some people as *Mufti Khanpuri Saheb*. *Khanpur* (with an "H" after the "K") should not be confused with *Kanpur* (without an "H") which is a city in the *U.P. Province*, well known for its leather industry.

*Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتهم's primary schooling and Maktab Madrasah studies were completed in his birth place of *Khanpur*. Thereafter, in pursuit of higher Islamic studies, he enrolled at Madrasah Ashrafiyyah which is a well known *Darul Uloom* in the *Rander* suburb of *Surat*. He was admitted in the said institute at the tender age of 12 and immediately set about studying *Urdu*, *Farsi* and *Arabic* Grammar.

He very quickly climbed up the ladder of success to excel in the various branches of Islamic sciences such as *Tafseer*, *Hadith*, *Fiqh* and Arabic Literature. During his nine-year academic career at this institute, he

passed each year with distinction, always coming out at the top of his class. He was a conscientious and hard working student who became the apple of the eye of all his *Asaatizah*. Some of his *Asaatizah* at the *Rander* Institute were mountains of knowledge such as *Hadhrat* Sheikhul *Hadith* Moulana Muhammed Raza *Saheb Ajmeri* رحمة الله عليه, *Hadhrat* Mufti Saeed Ahmed *Saheb Palanpuri* دامت بركاتهم (the present Sheihkul *Hadith* of *Darul Uloom Deoband*), *Hadhrat* Moulana Ahmed Ashraf *Saheb Randeri* رحمة الله عليه and *Hadhrat* Moulana Hakeem Abus-Shifaa *Saheb* رحمة الله عليه, amongst a host of others.

After graduating from *Madrasah Ashrafiyyah* as an *Aalim* of note, *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت بركاتهم proceeded to the cradle of all *Darul Ulooms*; viz. *Darul Uloom Deoband* , to further his studies. During his first year there, he enrolled for the course of *Funoon* which is a complicated and complex course that only brilliant-minded students can enrol in.

During this year, he studied specialized subjects and *Kitaabs* in the field of *Mantiq* (Logic), *Ilmul-Hay'at* (Astronomy), *Falsafa* (Philosophy), *Aqaa'id* (Beliefs and Tenets of Faith), *Usoolul-Fiqh* (Principles of Islamic Jurisprudence), etc.

Here too, he excelled and passed with distinction by coming out first in his class. The following year he did *Ifta* (the Mufti Course) under the expert tutelage and guidance of *Faqihul-Ummat Hadhrat* Mufti Mahmood Hasan *Saheb Gangohi* and *Hadhrat* Mufti Nizamuddeen *Saheb A'zmi* رحمة الله عليهما.

During his year in the *Ifta* course, he was blessed with the good fortune of staying in the *khidmah* (service) of his *Ustaadh*,

*Hadhrat* Mufti Mahmood Hasan *Saheb Gangohi* رحمة الله عليه whereby he used to attend to his daily errands, serve his meals, see to the cleanliness of his room and also attend to his guests.

After he had completed his two-year stay at *Deoband* , *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتھم, the famous and historical *Darul Uloom* at *Dabhel* in the *Gujarat* Province enlisted his services and, at the young age of only 22, he was appointed as a lecturer at the said Darul Uloom. What actually transpired is that his *Ustaadh*, *Faqihul-Ummat Hadhrat* Mufti Mahmood Hasan *Saheb Gangohi* رحمة الله عليه received letters from three famous *Darul Ulooms* that *Hadhrat* should recommend a capable *Aalim* for the post of a lecturer at these institutes. These *Darul Ulooms* were situated at *Gangoh, Kanpur* and *Dabhel. Hadhrat* asked his student to choose from the three, so he opted for *Dabhel.*

*Hadhrat Faqihul-Ummat* then wrote a letter of recommendation to the *Mohtamim* (Principal) of the *Dabhel Darul Uloom* and that letter sums up the personality of *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتھم.

Hereunder follows what *Hadhrat* wrote in that letter:

*"I have a suitable candidate for the post of a lecturer at your Madrasah. His name is Molvi Ahmed, who is a resident of Khanpur in the Bharuch region of Gujarat. At present, he is residing here (in Deoband ) with me. He is busy training to be a Mufti. He is a pious young man, intelligent and ALLAH-fearing. He possesses excellent academic capabilities and also engages constantly in the Zikr of ALLAH. I pray that ALLAH TA'AALA grants him the ability to sincerely serve your institute with excellence for the pleasure of ALLAH."*

These words of recommendation from none other than the pen of *Hadhrat Faqihul-Ummat* رحمة الله عليه highlights the unique qualities of *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتهم

Since the time of his appointment at the *Dabhel Darul Uloom* in the year 1969 up to the present time, *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتهم has, for a period of 42 years, served the said institute. He was very quickly promoted to the post of *Naazim-e-Taa'leemaat* (Head of Educational Affairs) and also taught various subjects such as *Tafseer*, *Hadith* and *Fiqh* to the students of the higher classes. At present, he serves as the Sheikhul *Hadith* and teaches the *Sahih Bukhari* to the final year students. He was also appointed as the Chief Mufti of the institute, a post he has held for the last 23 years and teaches and trains students who are doing the Mufti course.

He is an ocean of knowledge and is very famous for his *wasee mutala'aa* (broad research). A few months before Mufti *A'zam* (head Mufti) of *Gujarat*, Mufti Abdur RAHEEM *Saheb Lajpuri* رحمة الله عليه passed away, he said to Mufti Ahmed *Saheb* دامت برکاتهم: "Now, you are the Mufti *A'zam* of *Gujarat*." *Hadhrat* Mufti Ahmed *Saheb* humbly replied: "I am still a baby compared to you."

A glimpse of the high level of his *Taqwa* can be gauged from the following incident: Someone from overseas sent him an expensive pair of shoes as a gift. Neither was the sender or recipient of the gift aware that the shoes were made of pigskin leather. When *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت برکاتهم was on a visit to *Delhi*, he stayed at the home of *Haj*ee Mansoor *Saheb*, who used to be the host of *Faqihul-Ummat*

*Hadhrat* Mufti Mahmood Hasan *Saheb Gangohi* رحمة الله عليه *Haj*ee Mansoor *Saheb*, being a widely travelled man and acquainted with the leather-tanning industry immediately pointed out that the shoes were made of pigskin. As soon as he was informed of this, *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت بركاتهم immediately removed the shoes and got rid of them. He could not bear to keep them on for even a moment longer!

Nowadays, a great deal of *Hadhrat* Mufti Ahmed *Saheb Khanpuri* دامت بركاتهم's time is dedicated towards *Islaah* and *Tazkiyyah* (purification of the soul and heart) and travelling throughout the world for this purpose. He stresses much more on rectifying the *nafs* (base self) and consistency in doing good deeds. Sitting in his company illuminates the heart and creates in one the urge to do righteous deeds.

He has excelled in the path of *Sulook* and *Tasawwuf* and is one of the senior most *Khulafaa* (disciples) of Faqeehul *Ummah*, *Hadhrat* Mufti Mahmood Hasan *Saheb Gangohi* رحمة الله عليه. *Hadhrat* Faqeehul Ummat once addressed him as, *"Majma-ul Kamaalaat wal Hasaanaat"* (collection of great accomplishments), only ever addressing one other of his *Khulafaa*, namely Mufti Abul Qaasim *Banaarasi* دامت بركاتهم (who is currently the *Mohtamim* / Rector of *Darul Uloom Deoband*) with that title.

May ALLAH TA'AALA keep his shadow over us for long and grant us the fortitude to derive benefit and spiritual effulgence from his enlightening discourses.
*Aameen.*

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه، و نعوذ بالله من شرور انفسنا و من سيئات اعمالنا من يهده الله فلا مضل له، ومن يضلله فلا هادي له، و نشهد ان لا اله إلا الله وحده لا شريك له، و نشهد ان سيدنا و مولانا محمداً عبده و رسوله.

اما بعد :

اعوذ بالله من الشيطان الرجيم . بسم الله الرحمن الرحيم .

ان الذين يبايعونك انما يبايعون الله ط يد الله فوق ايديهم ج فمن نكث فانما ينكث على نفسه ج
ومن اوفى بما عهد عليه الله فسيؤتيه اجراعظيما .﴿ الفتح ١٠ ﴾

***TRANSLATION***: "*Verily, those who take the bai'ah (pledge of allegiance) to you (Oh, Muhammad! ﷺ) they are taking bai'ah to ALLAH. The hand of ALLAH is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has covenanted with ALLAH, HE will bestow on him a great reward.*"

*(Surah Al-Fath, verse 10)*

## THE REALITY OF *BAI'AH* (PLEDGE OF ALLEGIANCE)

*Bai'ah* means, firstly, to repent for our deficiency and neglect which we have until present displayed in obeying the commandments of ALLAH تبارك وتعالي i.e. in fulfilling those tasks which ALLAH تبارك وتعالي has made incumbent upon us and in refraining from those actions which HE has prohibited us from doing.

Secondly, to make a resolution not to display such laxity in the future.

The combination of these two things i.e. repentance of the past and resolution for the future constitute the reality and gist of *bai'ah*.

## **The Reality of *Taubah* (Repentance)**

Four things are essential for the validity of *taubah*:

(1) Discarding of Sin:

Firstly, to discard and leave out that sin which a person is repenting from. *Taubah* cannot be acceptable whilst still involved in that sin. Take for example the instance of a person who has fallen into a puddle of urine or stool.

He now wishes to attain purity. So, he has to firstly come out of that puddle and thereafter utilize water to cleanse himself. If, whilst remaining in that puddle, the waters of the world were to be poured over him, he will not become clean.

(2) Remorse:

Secondly, to display regret, remorse and sorrow upon the sin that was perpetrated by contemplating upon the following:

"What have I done? Whose law have I broken? What a Great Being have I disobeyed?"

(3) Resolution not to Repeat the Sin in Future:

Thirdly, to firmly intend within one's heart that one will not sin in future.

(If Allah the Almighty wills)

(4) Fulfillment of Rights:

Fourthly, to ponder that in the commission of this sin from which I am repenting, have the rights of Allah ﷻ or some person not been trampled? If some right has been trampled, then the *taubah* will not be complete until that right has been fulfilled.

Sins are of Two Types:
Some sins are such wherein no rights have been violated.
*Taubah* in this case will be complete by acting upon the first three points of the four above-mentioned points.

For example, a person cast a lustful glance or consumed alcohol, thus, no right has been violated in the commission of such sins. If the sinner subsequently acted upon these three points i.e. he abandoned casting lustful glances and consuming intoxicants, he displayed regret and remorse, and he firmly intended never to cast lustful glances and drink alcohol in future, then his *taubah* is now complete.

On the contrary, other sins are such that as a result of which some right has been violated as well. Thus, for the validity of *taubah* in this case the fourth point is also essential in addition to the first three i.e. that the violated right be fulfilled.

For example, a person stole, or beat someone, or transgressed some other right, then in order for *taubah* to be valid, it is necessary that in addition to the first three points that the right of the aggrieved party also be fulfilled i.e. the stolen item be returned to its owner and pardon or an amicable resolve be negotiated from the oppressed person.
In the absence thereof, *taubah* will not be valid.

## Clarification Through an Easily Understood Example

You have an electric connection at your home. You have not settled your bill or account as yet, as a result of which the electricity company has cut your electricity supply. You now plea with them, apologizing to

them as well that you have erred and you will not do so in future. You further plead with them to re-connect your electricity.

If they accept your apology then too the original account will remain despite you having access to electricity once more. The original account will still have to be settled and will not be pardoned.

If some concession is given, then at most the penalty fee might be waived. The original amount owing on the bill or account will have to be paid.

The same is the case with *taubah* i.e. *taubah* will only be accepted when the aggrieved parties rights have been fulfilled.

## TYPES OF RIGHTS

Rights which we transgress are of two types:

(1) THE RIGHTS OF ALLAH TA'AALA

(2) THE RIGHTS OF HUMAN BEINGS

## THE RIGHTS OF ALLAH TA'AALA

Immediately upon attaining maturity those rights of ALLAH ﷻ which were previously not incumbent upon a person now become incumbent upon him. For example, *salaah* becomes obligatory, fasting becomes obligatory, and *zakaah* becomes obligatory upon a person if he possesses *nisaab*. *Qurbaani* and *sadaqatul fitr* become incumbent, and *haj* becomes compulsory if a person has the means.

*Mas'alah*: *Shariah* has mentioned some signs of puberty namely, a male experiences a nocturnal emission, or if he indulges in relations with a

woman then he is said to have become *baaligh*. Otherwise, a person is termed as being *baaligh* when he is Islaamically fifteen.

If the *qadhaa* of those *salaahs* which have been missed since attaining maturity until now have not been fulfilled, then those *salaahs* will not merely be pardoned by means of *taubah*. Rather, the *qadhaa* will be mandatory, without which the *taubah* will be incomplete.

*Mas'alah*: Only the *qadhaa* of *Fardh* and *Waajib salaahs* has to be made, not the *qadhaa* of *Nafl* and *Sunnah salaahs*, whereas when we perform our *salaah* then along with the *Fardh* we perform our *Sunnah salaah* as well for example, the two *Sunnah rakaats* which precede the two *Fardh rakaats* of *Fajr* and the four *Sunnah rakaats* which precede the four *Fardh rakaats* of *Zuhr*. The *qadhaa* of these *Sunnah salaahs* do not have to be made. Only the *qadhaa* of the two *Fardh* of *Fajr*, four *Fardh* of *Zuhr*, four *Fardh* of *Asr*, three *Fardh* of *Maghrib*, four *Fardh* of *Esha* and three *Waajib rakaats* of *Witr* will be made.

Now, one has to complete one's missed *salaahs*, however, prior to commencing one's *qadhaa*, one should firstly calculate how many *salaahs* does one have to atone for?
Without this calculation one will not be able to fully accomplish this task.

### THE MANNER OF FULFILLING THE RIGHTS OF ALLAH سبحانه وتعالى

*Salaah* calculation: What should one do if one is uncertain with regard to the exact number of *salaah* which one has missed?

Answer: One should estimate that for example ALLAH ﷻ had given one the *taufeeq* to perform *salaah* since the age of twenty.
The five years, from the age of fifteen to the age of twenty, passed in such a manner that one had not performed a single *salaah*.

Thus, make a note in one's diary that *salaah* of five years is remaining in one's responsibility. Then from the age of twenty, one started performing *salaah* and one's present age is thirty. In this ten year period one's *salaah* was occasionally missed, however, one is uncertain with regard to the exact amount. Then, in this case an estimate should be recorded.

Estimation is an easy task for this reason that each person is well aware of his pattern and routine.
He is well acquainted with regard to his time-table.
For example a person might reflect thus:
"I know well that every Saturday morning I wake up for *Fajr* and I perform my *Zuhr* as well. However, at *four o'clock* I go with the family for a drive to the coast or to the park, as a result of which *Asr*, *Maghrib* and *Esha salaahs* are missed. Then similarly with Sunday, because on this day I do not have to go to my business, so half the previous night is spent with friends, as a result of which *Fajr salaah* is missed. And Wednesday is reserved for the social club and as a result of spending time with friends, *Zuhr salaah* is missed."

In a nutshell, we are generally aware of which *salaahs* we miss on a weekly basis.
Now that one has to complete one's missed *salaahs* one should calculate as such that for instance, one started performing *salaah* at the age of twenty and one is presently thirty. Hence, we estimated above that every

Saturday three *salaahs* namely *Asr*, *Maghrib* and *Esha*, every Sunday's *Fajr* and every Wednesday's *Zuhr salaah* are missed. In other words, one *Fajr*, one *Zuhr*, one *Asr*, one *Maghrib* and one *Esha* are missed in a week.
The *qadhaa* of ten years has to be made and each year contains fifty two (52) weeks.
Therefore, ten years equals to five hundred and twenty (520) weeks.
So the *qadhaa* of each of the five *salaahs multiplied by 520* will have to be made of which the total is (520 x 5= 2600) 2600. Thus, the total number of *salaahs* which have to be performed is 2600 in terms of the *Faraaidh*. (The *qadhaa* of *Witr* is a separate obligation altogether and not included in this calculation).

And if in a week, two of each *salaah* are missed then accordingly double this amount. Thus according to this calculation the *qadhaa* of (2600 x 2 = 5200) 5200 *salaahs* will have to be made.

And if three of each *salaah* are missed then triple this amount. Thus in accordance with this calculation the *salaah* of ten years will total
(2600 x 3 = 7800) 7800.

Diarise this figure along with the date.
By writing the following for example:
"Making up of *Qadhaa salaah* commenced on 23 December 2011."
In this manner the calculation of *qadhaa* will easily be done.

If one commences one's *qadhaa* without estimation and without recording it then our *nafs* (carnal self) will deceive us in the following words:

"You have been performing your *qadhaa salaah* for six months consecutively, it is surely over now. How many *salaahs* could you have missed?"

We will thus fall prey to this deception of our *nafs* and remain contented that now no *salaah* is remaining in our account whereas in reality many other *salaahs* still remain in one's account.

And if we had diarised it initially then we can take out our diary and advise our *nafs* as follows:

"You say that I am performing *qadhaa* for six months, therefore my *qadhaa* is completed. However, I have written in my diary that *salaah* of five consecutive years have been missed. Therefore, once I read one day's *qadhaa salaah* daily for five years, then it will be complete. It is not complete as yet."

Calculation of the fasts of *Ramadhaan*: If after attaining maturity some fasts of *Ramadhaan* have been missed then their number should be estimated.

For example, I am presently thirty years old and each year four fasts were missed. Thus, from attaining maturity upto now the total of fifteen years fasts will be (15 x 4 = 60) 60. Diarise this figure and keep the *qadhaa* accordingly.

Estimation of *zakaah*: If you have not paid the *zakaah* of the past few years then estimate the amount of years missed and the monetary equivalent thereof in terms of current value and discharge one's *zakaah*.

Generally a person knows the amount of zakaatable wealth on which zakaat is still outstanding.

For example, 25 *tolas* (one *tola* is equivalent to 11.664g) of gold has been kept for ten years. However, no *zakaah* has been discharged on it up to now. Then enquire from a *Mufti Saheb* and discharge the *zakaah*.
Similarly, the *zakaah* of the previous years will be discharged by calculating one's stock or merchandise and cash.

If *qurbaani* was obligatory but was not carried out then in lieu of each year's *qurbaani* it will be mandatory to give in *sadaqah* the value of an average type of goat or sheep as per current value.
And if *sadaqatul fitr* was not discharged then the equivalent of *sadaqatul fitr* as at the current value should be given for each year missed.

These constitute the basic rights of ALLAH TA'AALA which shall be compensated for in accordance with the above-mentioned methods.

**THE RIGHTS OF HUMAN BEINGS**

This is the second type of right, which is called *Huqooq ul Ibaad* i.e. the rights of human beings.

The infringed rights of people are of two types:

(1) Physical infringements
(2) Monetary infringements

(1) Physical infringements are classified as inconveniencing any person. For example, to hit someone, to dishonour a person, to swear someone, to falsely accuse a person or to slander someone, etc. These are all examples of physical infringements.

(2) To commit a monetary infringement means for example, to steal someone's wealth, not to repay a loan taken, to secretly usurp the interests of one's partner, to deprive one's sisters and other relatives of their share of the inheritance, not to return the borrowed item of one's neighbour or someone else or not to repay someone for an item which you damaged, etc.

These are all examples of monetary infringements.

These rights are linked to people. Therefore, their fulfillment and pardon is also related to people, i.e. these rights will not be pardoned until the person himself does not pardon it.

If a person even finds the 'Night of Power' and spends the entire night, from *Maghrib* until *Fajr*, seeking pardon from ALLAH ﷻ for these rights, weeping excessively, then too he will not be pardoned.

ALLAH ﷻ will say:

"These are the rights of other people, seek pardon from them. If they forgive then I will too, otherwise not."

This subject matter is mentioned in *Hadith* and is logically concluded as well.

For example, you have a son aged twenty or thirty whom I had hit. I now approach you for pardon pleading thus:

"I hit your son, so please forgive me."

You will say:

"Brother! It's an issue regarding him, so seek pardon from him.

Why have you come to me?"

Similarly, if we seek pardon from ALLAH ﷻ, in matters relating to the rights of people, then ALLAH ﷻ will say that we should settle the matter with the person concerned.

## THE MANNER OF FULFILLING THE RIGHTS OF HUMAN BEINGS

We are aware that it is necessary to fulfill the rights of those people to whom we owe some right. However, if we do not know whom we owe or how much we owe, then, what should we do?

So the method of fulfilling such rights is also simple. Millions of people live in the world. We do not share a relationship with all of them. We share a relationship with our families, relatives, friends, acquaintances, neighbours and business associates. Those with a smaller social circle might have twenty or thirty acquaintances, whilst those with a wider social circle might have a hundred or two hundred.

Enlist those whose rights that we have contravened or violated. For example if a person considers the following:

"I know Abdullah for ten years. In this ten year period I argued with him. On such a day I swore him. At such a time we fought and I hit him. I falsely accused him. I took a loan from him of 1000 rupees of which I repaid 900. I still have an outstanding amount of 100 *rupees*."

Make a note of all these things.

If you have the concern to fulfill these rights and constantly reflect thereupon, then the help of ALLAH TA'AALA will be with you and HE will remind you regarding these rights. Therefore, if the intention of a person is correct, then the assistance of ALLAH TA'AALA will always be forthcoming.

The point is that monetary rights have to be returned to their owners by discharging it in the following manner, addressing them thus:

"I owe you so many rupees since so many years. I have been negligent in this regard. ALLAH ﷻ has today given me the *taufeeq* to fulfill this obligation due upon me. Therefore, I have brought it to you. Please accept it for the sake of ALLAH TA'AALA and forgive me for my delay and deficiency in fulfilling your right."

And if it is a physical infringement then approach the aggrieved party and say:

"I swore you on such a day, I hit you and I falsely accused you. I seek your pardon so please forgive me for the sake of ALLAH TA'AALA."

By approaching one's greatest enemy and going to his house and apologizing, his heart will also soften and he will generally forgive.

**THE MATTER OF THE HEREAFTER IS A GRAVE ONE**

The matter of the hereafter is an extremely grave one. If we have not clarified our matters in this world then in the hereafter one's relatives, in fact, one's real father and real son will not be prepared to pardon their rights. Each person will at that time say:

"Bring forth my right".

If a father owes his son some right then the son will not leave it unattended. The father will say to his son:

"Son! I brought you up, so pardon this right."

The son will reply:

"Everything is in its place, however you still owe me my right, thus I want it."

Similarly, all aggrieved parties will appeal in the court of ALLAH ﷻ. There, *rupees* and cash will not be found. Our accounts will be settled by whatever little good deeds we had done.

ALLAH ﷻ will say:
"Give so many good deeds to him and give so many to so and so. In this manner all the good deeds will become depleted. The method which will then be implemented to fulfill the rights of the aggrieved will be that their sins will be loaded upon him."

A narration of *Hadhrat* Abu Hurairah ؓ is mentioned in *Muslim Shareef* that RASULULLAH ﷺ once enquired from the Sahaabah ؓ:
"Do you know who a bankrupt person is?"
The Sahaabah ؓ replied:
"According to us a bankrupt person is he who does not possess any *dirhams* (*rupees*, money or goods)."

RASULULLAH ﷺ said:
"A bankrupt person of my *Ummah* is he who will bring with him much *salaah*, fasts and *zakaah* on the day of judgement. However his condition will be such that he had sworn someone, he falsely accused another, he usurped the wealth of someone else, he shed the blood of someone and he beat another. Thus, his good deeds will be awarded to one person. Accordingly, his good deeds will be given to a second person. Then if his good deeds become depleted prior to compensating the second person's rights fully, their sins will be taken from them and placed upon him. He will subsequently be flung into hellfire."

*(Imaam Muslim narrated this Hadith in the chapter pertaining to the 'Prohibition of Oppression')*

## IMPORTANCE OF PRESCRIBED PRACTICES

Initially we discussed that the reality of *bai'ah* is summarized in two things: Repentance of the Past and Resolution and Covenant for the Future.

What was discussed up to now was pertaining to the past. Now, for the future, due importance should be given to the fulfillment of these five actions:

(1) FULFILLMENT OF *FARAA'IDH*

(2) RECITATION OF *QUR'AAN PAAK*

(3) *TASBEEHAAT*

(4) FORTY *DUROOD SHAREEF*

(5) *AL HIZBUL A'ZAM*

(1) FULFILLMENT OF *FARAA'IDH*:

Due importance should be given to the the fulfillment of *salaah*, fasts, *zakaah*, *haj*, *sadaqatul fitr* and *qurbaani*. Amongst these, special importance should be given to the performance of the five times *salaah* with congregation for this is such an act of worship which is executed daily and generally much laxity is displayed in its performance.

(2) RECITATION OF *QUR'AAN PAAK*:

*Huffaaz* should duly recite three *paras* and *non-Huffaaz* should recite one *para* daily. And if one is not able to recite the *Qur'aan* then make this intention that (If ALLAH wills) we will attempt to learn *Qur'aan*. Request the *Molvi Saheb* or *Hafiz Saheb* of the *Masjid* wherein you perform *salaah* thus: "I have not learnt *Qur'aan*, so please teach me."

If ALLAH wills none will refuse.

And stipulate a time, for example ten minutes after *Esha*, or ten minutes after *Fajr*, or stipulate whatever other time is appropriate. If continuity and punctuality remain then a time will come, in a year or two, where you will learn to recite *Qur'aan*.

(3) *TASBEEHAAT*:

These Three *Tasbeehaat* should be read daily with punctuality both morning and evening:

(a)Third *Kalimah*:

The third *kalimah* (which follows hereunder)

سُبْحَانَ اللهِ وَ الْحَمْدُ لِلّهِ وَ لاَ إِلهَ إِ لاَّ اللهُ وَ اللهُ اَكْبَرُ وَ لاَحَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْمِ

should be read one hundred times daily in the morning and evening with regularity.

You have perhaps read the virtues of these phrases in "Virtues of *Zikr*". Great virtues are mentioned for the recital of سُبْحَانَ اللهِ, and immense rewards have been stated for the recitation of الْحَمْدُ لِلّه and اللهُ اَكْبَرَ .

Similarly the virtues of لاَ إِلهَ إِ لاَّ اللهُ and لاحَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْم have been mentioned abundantly in the *Hadith* . All of these phrases are contained in the third *kalimah*, so as if the virtues of all these phrases have been gathered in the third *kalimah*. Therefore you should with regularity read these *Tasbeehaat* morning and evening.

(b) *Durood Shareef*:

Recite *Durood Shareef* one hundred times each morning and evening, for RASULULLAH ﷺ has conferred many great favors upon us. Solely through the *sadqah* of RASULULLAH ﷺ has ALLAH ﷻ gifted us with *Imaan*. And via the medium of RASULULLAH ﷺ have we received countless bounties. If RASULULLAH ﷺ had not emphasized this, then too the demand of this bounty is such, that in order to fulfill the right of RASULULLAH ﷺ we continuously send *Durood Shareef*.

However, in *Hadith Shareef*, RASULULLAH ﷺ has personally emphasized the following:

"Send *Durood* upon me. Whosoever sends one *Durood* upon me, ALLAH TA'AALA will shower ten mercies upon him."

We should thus display even more importance unto this practice.

(c) *Istighfaar*:

We repent; however, then too, minor and major sins continue to be committed. Just like we regularly change our clothing and dust continually settles on it, so we continually dust it. Dust settles on our shoes, so we clean that as well.

Similarly, *Istighfaar* is there to remove the dust which settles upon our hearts due to the commission of sins.

Various wordings of *Istighfaar* are mentioned in *Hadith Paak*.

For example:

اَسْتَغْفِرُ اللهَ الَّذِيْ لاَ إِلهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ وَ اَتُوْبُ إِلَيْه

or

اَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّ اَتُوْبُ إِلَيْه

or

اَسْتَغْفِرُ اللهَ

or

رَبِّ اغْفِرْلِيْ وَ ارْحَمْنِي

استغفر الله means that we seek forgiveness of our sins from ALLAH TA'AALA. To say this much is also sufficient.

However apart from this, the other wordings which have been mentioned carry more virtue.

One should remain punctual in reading these three *Tasbeehaat*, morning and evening. Just as we consume two meals a day for the safeguard of our bodies, similarly the soul also requires nourishment.

These *Tasbeehaat* are the nourishment for the soul and recitation of the *Qur'aan* is in place of breakfast.

An ideal time for the morning *tasbeehaat* is the time from after *Fajr salaah* up to sunrise. Great virtues have been mentioned for *zikr* at this time. Therefore, after *Fajr salaah* remain seated and complete one's *tilaawah* and *tasbeehaat*. Then, after sunrise perform two or four *rakaats* of *Ishraaq salaah*. Thus, ALLAH TA'AALA will take responsibility for a person for the entire day.

That person who performs these two *rakaats salaah* in the morning, ALLAH TA'AALA will fulfill all his tasks for the day. However, certain working class people are duty-bound to their occupations and it is not possible for them to remain seated after the *Fajr salaah*. So there is no harm for them to complete their *tasbeehaat* either whilst up and about or before *Fajr salaah* or from after awakening in the morning till *ten o' clock* or *ten thirty*.

It is preferred to read the evening *tasbeeh* in the time between *Asr* and *Maghrib*. However, if the situation does not permit, then one may complete these *Tasbeehaat* before retiring to bed.

One may read these *tasbeehaat* while seated in one place or whilst being mobile. However, there is more enjoyment in reading while seated in one place and there is more benefit as well. However, if it is read while walking about then too it will (If ALLAH wills) not be devoid of benefit.

Eating is also possible while on the move, but do we eat in such a manner? Yes, under necessary circumstances we are obliged to do so. For example, while travelling and we do not find space on the train. In such an instance, we have to stand and eat while standing as well.
However, at home the table-cloth is spread out daily. The plates are placed. Chutney, *achaar*, *papar*, etc are also served. If someone says:
"Brother! You may also eat while up and about!"

We will then answer:
"I prefer to relax and eat."
Nevertheless, everything shares the same state.

(4) FORTY *DUROOD SHAREEF*:
There is a book containing forty *Duroods* (compiled by *Hadhrat* Sheikhul *Hadith* Moulana Muhammad Zakariyya *Saheb Khandelwi* رحمة الله عليه) derived from authentic *Ahaadeeth*. This forty *Durood* and *Salaam* should be read once a day.

(5) *AL HIZBUL A'ZAM*:
This is a book of supplications wherein a very great *Muhaddith* and *Aalim*, Mulla Ali Qari رحمه الله, has compiled approximately all the supplications of RASULULLAH ﷺ. We make *duaa* and also ask our needs from ALLAH TA'AALA thus:
"Oh, ALLAH! Grant me sustenance, grant me *barakah* in my business, grant me pious children, grant me and my family good health, protect me from the evil of my neighbours and enemies and protect me from illnesses."

RASULULLAH ﷺ has taught us the supplications for all our necessities pertaining to this world and the hereafter.
All of these are found in *Al Hizbul A'zam*. One method is that we ask for health in our own words, and the other is that we ask in those words which RASULULLAH ﷺ had utilized. The extent of its *barakah* is unimaginable. It is as if it is guaranteed before ALLAH TA'AALA.
One way of lodging a governmental application is that we present our own content, and a second way is by completing

a form in accordance with the instructions of the government. So there exists a greater hope of acceptance in the second method.

The supplications of RASULULLAH ﷺ have been compiled in *Al Hizbul A'zam*. It has been divided into seven sections for the sake of ease and convenience. Each section has been titled with the days: Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday and Friday.

It is not necessary to read the section titled Saturday specifically on a Saturday. However, due to the collection of *duaas* being so extensive that an individual might not complete it in one day, all these *duaas* have therefore, for the sake of ease, been divided into seven parts and have been titled with the days of the week so that all the *duaas* might at least be read once in a week. If an individual is unoccupied then he may complete it in one day.

You should read it from a copy which contains the *Urdu* or *Gujrati* or *English* translation, and simultaneously keep an eye on the translation so that what is being supplicated for is understood. If one reflects upon this, one will experience added enjoyment.

And if a *duaa* is apt for our situation, then apart from its stipulated time, for twenty four hours a day while up and about retain it in one's heart and mind and constantly read it. For example, some severe illness has befallen one.

This *duaa* also appears among these *duaas*:
"Oh, ALLAH! Safeguard me from fatal illnesses."
Memorize it and read it while keeping one's illness in mind.
If some livelihood or business related matter is hampered then you will find from amongst these *duaas* such a *duaa* wherein RASULULLAH ﷺ had prayed for vastness and *barakah* in sustenance.

So while up and about constantly supplicate with one's heart and mind. It is not necessary to supplicate verbally. To direct one's attention to ALLAH TA'AALA and ask from within one's heart alone also constitutes *duaa*.

In short, select those *duaas* which are pertinent to one's situation and duly read them while up and about.
Much *barakah* will be attained if ALLAH wills.

Complete the five above mentioned practices with regularity. Three of these practices v.i.z. *tilaawah*; forty *Duroods*; and *Al Hizbul A'zam*, have no stipulated time. You may read it at any suitable time during the day or night, morning or evening.

Yes! This much I would certainly say that, for your own ease, stipulate a time. If you fix a time, then the task will be accomplished on its stipulated time.
Regularity in the absence of a stipulated time is challenging. Some day you will read in the morning and in the evening on another day. This system will continue for four or five days, after which it will terminate. Therefore, a time should be stipulated.

## IMPORTANCE OF *MASNOON DUAAS* AND *SUNNAH* PRACTICES

Apart from the above mentioned practices, the practices enlisted below should also be meticulously carried out:

(1) Recite *Aayatul Kursi* after every *Fardh salaah*. Tremendous virtues have been mentioned for it. *Aayatul Kursi* is as follows:

﴿اَللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَّلاَ نَوْمٌ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

(2) Read 33 times سبحان الله, 33 times الحمد لله and 34 times الله اكبر punctually after every Fardh salaah.

**Note**: The jurists have opined that in the instance where there are *Sunnah* and *Nafl salaah* prescribed after the *Fardh salaah*, like in the case of *Zuhr*, *Maghrib* and *Esha*, then these *tasbeehaat* should be recited after completing one's *Sunan* and *Nawaafil* and not immediately after the *Fardh salaah*.

*(Ghunyatul Mutamalli [Kabiri] Pg. 342)*

They are named "*Tasbeeh Fatimi*". RASULULLAH ﷺ had taught this *tasbeeh* to his daughter *Hadhrat* Faatimah رضى الله عنها

(3) Perform *wudhu* before sleeping and after reciting *Tasbeeh Fatimi*, *Surah Faatihah*, *Aayatul Kursi* and the four *Quls*, blow on one's hands and pass them over one's body. Sleep on one's right side, placing the right hand beneath the right cheek.

Numerous *duaas* are mentioned in *Hadith Paak* to be recited before sleeping. Read as many of these *duaas* as possible.

Generally, we read this brief *duaa*:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰي

In short, bear in mind the *Sunnah* method in all activities.
When sitting to eat, sit in that manner which RASULULLAH ﷺ has shown us.
One has to eat and one may eat in whichever way one prefers to do so. One can eat while standing or even sitting. However we should consider that RASULULLAH ﷺ also partook of food. RASULULLAH ﷺ ate while seated.
Therefore, we will also sit and eat. RASULULLAH ﷺ washed his hands before eating. Therefore, we will also wash our hands.
Furthermore, a person can eat using either his left or right hand. However, RASULULLAH ﷺ partook of food using the right hand. Therefore we will also use our right hand.

Further, when taking a morsel, if one is easily able to do so using the thumb, index finger and the finger next to it i.e. the middle finger, then one should do so, otherwise not. It is also permissible to use the remaining two fingers.

Then before partaking of meals RASULULLAH ﷺ recited بِسْمِ اللهِ or RASULULLAH ﷺ recited some other *duaa*. This should be done.
And RASULULLAH ﷺ used to wash his hands and recite the *duaa* after partaking of meals. Therefore we will also do the same.

In short, we should learn and practice upon the *Sunnah* method in all our activities, namely, sleeping, awakening, standing, sitting, wearing or removing our shoes and answering the call of nature, etc. and we should make full effort to read those *duaas* which have been transmitted from RASULULLAH ﷺ at these occasions.

If these two points, practicing on the *Sunnah* way and reading the *duaa* of every occasion have been achieved then understand that your entire life has been transformed into an act of worship. There will be much *barakah* therein if ALLAH wills.

You will have to pay some attention to it for some time, and then when it becomes a habit, it will automatically be acted upon.

**AN EASY PRESCRIPTION FOR ABSTENTION FROM SIN**

In taking *bai'ah* we make this covenant that (If ALLAH wills) we will not commit any sin in future. In accordance with this covenant and pact, we should refrain from all sins.

However, four sins are such that if we make a concerted effort in abstaining from them, then (If ALLAH wills) abstention from other sins will become easy:

(1) ABSTENTION FROM EVIL GLANCES:
Safeguard oneself from evil glances. Whosoever has safeguarded his gaze will be safeguarded from fornication and adultery etc. for zina is a subsequent stage. Therefore protect yourself from looking at unlawful women, beardless youth, television, videos and indecent and immodest scenes and images.

(2) ABSTENTION FROM EVIL SPEECH:

Evil speech relates to all sins perpetrated by the tongue namely, swearing, fighting and arguing, false accusations, backbiting, etc. A person mainly commits sins through the medium of his tongue and eyes. Therefore, safeguard oneself from this.

(3) ABSTENTION FROM EVIL THOUGHTS:

Our *nafs* is extremely mischievous. The tendency of a wicked person is that he makes such schemes whereby people's awareness is shifted elsewhere, and his mischief is undetected by the people. Similarly, our *nafs* is extremely wicked and mischievous. It makes us observant of the actions of others and it instils concern for the entire world. However, it does not allow us to be mindful of ourselves regarding the evils and weaknesses that we are involved in.

One continually considers others and does not ponder with regard to oneself.

Therefore safeguard oneself from evil thoughts. Say to one's *nafs* thus:

"Do not be concerned with regard to the entire world. Firstly, be mindful of yourself and consider that you possess this weakness, this fault and this wrong. Eradicate it and repent from this sin and acknowledge that you are involved in it."

(4) ABSTENTION FROM *HARAAM* FOOD:

Any unlawful sustenance is exceedingly dangerous, hazardous and threatening. Once it enters one's belly it never remains inactive and without effect. For example, if we consume spoilt or

poisoned food, then it will certainly harm our bodies whether we are aware of it being spoilt or poisoned or not.

Will our stomach say: "This poor soul has consumed it mistakenly, thus harm him not."

Whether you eat mistakenly or intentionally, immediately upon ingestion it will display its effect, it will cause you to become ill and it can even lead to death.

Thus, when *haraam* food enters the stomach it acts and displays its effect whether you eat it mistakenly or intentionally.

## THE EFFECT OF *HARAAM* FOOD

The effect of *haraam* food is that the blood thereby formed creates the inclination of sin within our hearts. Thus, we will inevitably become involved in sin.

Everything possesses its own effect. For example, a tonic strengthens, a weakening substance harms, whether you are aware or not. In the exact same manner, if you consume *haraam* food, then the inclination of sin will thereby be created.

And if you consume *halaal* food, then whether we desire or not, good thoughts will enter our hearts; and the motivation for doing good will be formulated.

You have perhaps experienced this phenomenon that when one attends the gathering of a *waaiz* (lecturer) or frequents the *mehfil* (gathering) of a saint, this thought enters one's heart:

"I am extremely evil, I am a great sinner, I will henceforth abandon sin."

One makes a firm resolution whilst seated in that gathering.

However, subsequent to reaching home sin transpires. Thus a major cause of this is that *haraam* food which lies within our bellies. It does not allow for work to take place.

Therefore, safeguard oneself and one's family members from *haraam* morsels. It is also one of the causes of disobedience being bred within the household members.

Nonetheless, these are four major sins. It is hoped that if you save yourself from these then to save yourself from other sins will be easy.

## REPENTANCE IS THE ANTIDOTE FOR SINS

We should not commit sins in any condition. However, if ALLAH forbid, it takes place then we should immediately repent. Do not delay!

Just as we never intentionally soil our clothing, (who would ever personally soil his clothing!), in fact, when leaving our homes attired in clean clothing then our first effort is to ensure that no mark, mud, urine or dung, etc. comes into contact with it. Despite this, if our clothing becomes soiled then we will wash it immediately. We will not even wait until we return home and we will wash it wherever we sight water on our way.

Our temperament cannot tolerate that our clothing be soiled in consideration of what people will say, whereas, within a day or two we will remove these clothing and wear other clothing. Despite this, we then too display such great care for our clothing.

Our greatest weakness is that when a sin is committed we delay in repenting. If one's clothing becomes soiled then one has to still go to the tap and open it and then wash it as well. However, for *taubah* such a delay is not required.

As soon as the sin was committed if one directed his attention to ALLAH, with regret in his heart and he firmly intends not to commit this sin again, then *taubah* is done. It is not essential to perform two *rakaats salaah*. If one does so then that is best.

In short, do not delay in *taubah*. If you delay in *taubah* it will result in becoming more distant from ALLAH TA'AALA.

In '*Tirmidhi Shareef*' there appears a narration of *Hadhrat* Abu Hurairah رضي الله عنه wherein RASULULLAH ﷺ mentioned:

"When a person commits a sin a black spot appears on his heart. If he abandons that sin and seeks forgiveness from ALLAH TA'AALA and repents then his heart becomes clear. And if he, without repentance and seeking forgiveness commits a second sin, then the blackness of the heart spreads to the extent that it eventually engulfs his heart."

*(Imaam Tirmidhi narrates this Hadith in the chapter pertaining to Surah* ﴿ويل للمطففين﴾*)*

Many a persons have expressed themselves as follows:

"We pledged *bai'ah* to you. Thereafter we continually recited our *tasbeeh*. In the first eight or ten days there was much enjoyment, as well as punctuality. After ten days all became slack, and the former punctuality no longer remained."

So, I say to them thus:

"That was due to the recent nature of *bai'ah*. Sin was also discarded. After eight or ten days some sins were committed which began displaying their effect. If repentance was immediately made from these sins then this situation would not arise. Due to the abandonment of *taubah* such effects are inevitable; lack of enjoyment; lack of punctuality on good deeds."

Amongst sins, the greatest effect of evil glances is that one becomes disinclined to acts of worship.

ALLAH TA'AALA says:

"In the casting of evil glances I punish him in this manner that he will not find any enjoyment and pleasure in MY worship."

In the matter of food our nature is highly sensitive. If we do not find relish in our food then we will not be able to bear the passing of two or three days even.

We will approach the doctor and explain our plight thus:

"Doctor *Saheb*! I find no enjoyment in the food which I eat. What is the matter?"

The doctor will in turn reply thus:

"It is due to an illness which you are suffering from. Hastily seek treatment."

On the contrary, if we do not experience enjoyment in *ibaadah*, *zikr*, *tilaawah*, etc, then we will allow it to continue for years without seeking treatment.

It is therefore imperative that we devote exclusive attention towards being diagnosed from a spiritual perspective and seek appropriate treatment. We should under no circumstance adopt an approach of heedlessness and laxity.

## THE COMPANY OF THE PIOUS

An easy method for doing good deeds and for refraining from sins is that we also endeavour to change our surrounds. When we have repented it is as if we have emerged from a puddle of urine, removed our clothing, washed ourselves and worn our washed clothing. Thereafter if we again fall into that very puddle then the entire process was futile.

Or for instance a child is impure. Urine or excreta has soiled him. The mother cleansed him completely, applied powder, attired him in new clothes and applied scent. If thereafter this child re-enters that very puddle of urine and excreta then all that effort would be wasted.

It is imperative that once we have repented to unconditionally abstain from sin. Otherwise, our example is similar to the person who has fallen into the puddle of urine and excreta for a second time.

In order to abstain from sin it is necessary to remain distant from evil environments. We are therefore required to alter our environments. Upto now if our environment was not conducive or our friends or social circle was wicked; we should now bid them farewell.

Our line has changed. We have to therefore change our associates as well.

Keep the company of those who are pious, who perform *salaah*, who dutifully perform good deeds, who refrain from sin and who fulfill other's rights.

A person will transform in accordance to whichever environment he stays in. In the company of those who perform *salaah* he will become a performer of *salaah*. Therefore, when the time for *salaah* approaches and they proceed for *salaah* then he will not feel comfortable to remain seated. At least he will certainly out of shame accompany them for *salaah*.

And if we stay in the company of those who discard *salaah* then despite us being regular *musallis* who duly proceed to the *Masjid* immediately at the time of *Azaan*, however, after a month or two a time will arrive when we will join their ranks.
In the initial stage, congregation will be missed, then *salaah* also will be discarded.

It is therefore necessary to make an effort to remain in good company and in good surrounds and to duly keep oneself away from evil environments.

**BE NOT DECEIVED BY ONE'S *NAFS***

Remain punctual upon those practices which have been prescribed for one. Not a single day should be missed. Our *nafs* would console us thus: "What's the harm if one or two days are missed? What negative implications could result therefrom?"
So remain punctual without being deceived.
For example, imagine that your age is forty. Since birth you have continuously consumed food. In infancy you drank your mother's milk. Once weaned you were introduced to solid foods. In this forty year period no day passed without food.

Now, if I say to you that you have continuously been eating and drinking for forty years, what will transpire if you do not eat for two days?
You will reply thus:
"My feet will become lame and weakness will set in."
Despite having continuously eaten for forty years then too not eating for two days has such a negative impact.

And in this scenario one commenced *tasbeeh* for a mere eight or ten days, so what will be the consequence if it is left out for a day.

We fulfill all our bodily needs timeously like eating, drinking, bathing, changing of clothing, sleeping, resting, etc. We have formulated such a time-table for all these bodily necessities that it is not compromised in the least or to the slightest degree.

For example, we bath immediately upon awakening, we change our clothing daily, we partake of our two meals on time and we munch our breakfast timeously.

In short, we execute all these tasks in accordance with a pre-determined schedule. We even boastfully say to others that no alteration takes place in this schedule to this extent that if the greatest of catastrophes takes place in the world, for example, an earthquake, a flood or the death of a relative, then too we do not allow any disruption in this routine.
Have we ever missed our breakfast? Have we skipped lunch? Never!

We sometimes have to travel to *Mumbai* on short notice due to which we could not find space in the train apart from securing a standing space in the isle. Then too our meal will not be missed. We will acquire some food from the station and partake of it whilst standing thinking that by not eating we will become weak.

And with regard to our *ma'mulaat* we think that what harm will be caused if one day's *tasbeeh* is not completed?
In reality we have, by not giving our soul the nourishment of good actions, not made it capable of perceiving such things.

## ALLAH ASSISTS THOSE WHO HELP THEMSELVES

Brothers! Be determined that just as in our worldly affairs we give full importance to eating, drinking, dressing ,etc, similarly, we will remain absolutely firm and punctual on our prescribed practices of *ibaadah*, *tilaawah* and *tasbeeh*, etc.

There should not be any laxity therein. Let us firmly resolve that not even a single day will be missed.

The day on which we happen to miss, then we will not eat. This is an extremely easy remedy. The day we did not complete our *tasbeeh*, then we will not eat food. Then see! Is punctuality attained or not? Consistency will certainly be attained and the blessings of it will also become manifest

## *"UPON THE TREE REMAIN, HOPES OF SPRING ENTERTAIN"*

The mere taking of *bai'ah* at the hands of a pious person is not sufficient for one's reformation. Rather, it is imperative and vital to maintain contact with one's Sheikh and *Murshid* (Spiritual Guide).

Time and again one should brief him of one's condition irrespective of whether his guidelines are being adhered to or not.

If consistency is found upon the *ma'mulaat* then your informing him will be a means of further attention towards you.

And if punctuality is not existent then he will supplicate for you, and he will endow you with some appropriate remedy due to which a new strength and vigour will be created for practicing.

## CLARIFICATION THROUGH AN EXAMPLE

Once one's health has been adversely affected and one has become ill, it is not sufficient to merely enjoy a general acquaintance and casual relationship with a doctor in order to restore one's health and to cure the ailment.

Rather, we have to inform him of our bodily condition and formally commence treatment. We also have to adhere to his prescribed treatment and guidelines and take the administered medication timeously.

Without which, the restoration of one's health is uncertain. So, just as the consultation and treatment of the doctor is crucial in every imbalance within our bodily system, similarly, for the treatment of our spiritual maladies, which are by far more delicate than our bodily illnesses, a relationship with our Sheikh and the implementation of his proposals is extremely essential.

There are two ways of consulting with him:

(1) To consult with him personally at a suitable time.

(2) To keep in touch with him by writing. However, this much should be kept in mind that a self-addressed envelope is also enclosed.

Along with this, a few days should certainly be spent in the company of one's *Peer* (Mentor) and *Murshid* especially during the blessed month of *Ramadhaan*. One should necessarily, spend a few days in his company during this blessed period if one is able to do so.

If a relationship is maintained in this manner then (If ALLAH wills) its fruits and blessings will soon become manifest.

Our *Chisti Silsilah* (chain) i.e. the *Silsilah* of *Hadhrat Khwajah* Mueen ud Deen *Chisti* رحمه الله is as follows:

Our *Peer* and *Murshid* is *Hadhrat* Moulana Mufti Mahmood ul Hasan *Saheb Gangohi* رحمه الله , his *Peer* and *Murshid* is *Hadhrat* Sheikhul *Hadith* Moulana Muhammad Zakariyya *Saheb Khandelwi* رحمه الله, and his Sheikh is *Hadhrat* Moulana Khalil Ahmad *Saheb Saharanpuri* رحمه الله, his Sheikh is *Hadhrat* Moulana Rasheed Ahmad *Saheb Gangohi* رحمه الله whose Sheikh is *Hadhrat Haji* Imdaadullah *Muhaajir Makki* رحمه الله.

In this manner this *Silsilah* links with *Hadhrat Khwajah* Mueen ud Deen *Ajmeri* رحمه الله.

## *DUAA* (SUPPLICATION)

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ لاَ إِلَهَ غَيْرُكَ ،

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلاَنَا مُحَمَّدٍ وَعَلَى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضىٰ بِعَدَدِ مَا تُحِبُّ وَتَرْضىٰ .

Oh, ALLAH! Forgive our sins and overlook our faults.

Oh, ALLAH! Safeguard us from all minor and major sins in the future.

Oh, ALLAH! Grant us a true affiliation with the saints of this *Silsilah*, enable us to tread in their footsteps and resurrect us amongst them in the hereafter.

Grant us the complete adherence to the way of Nabi Kareem ﷺ and steadfastness thereupon.

Oh, ALLAH! Enable us to increasingly do those acts which please You, and safeguard us completely from perpetrating those deeds which displease You.

Oh, ALLAH! In future safeguard me completely from those sins which I was involved in upto now.

Oh, ALLAH! Allow us, as well as the entire *Ummah*, to depart from this world with *Imaan* at our decreed time.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ، وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ،

وَصَلَّى اللّٰهُ تَعَالىٰ عَلىٰ خَيْرِ خَلْقِهِ سَيِّدِنَا وَمَوْلاَنَا مُحَمّدٍ وَاٰلِهِ وَاَصْحَابِهِ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ .

| No. | Names of the *Mashaa'ikh* | *Hijri* Year of Demise |
|---|---|---|
| 1 | حضرت سیدنا ابو الحسن علی مرتضی ؓ | 40 |
| 2 | حضرت امام ابو سعید حسن بصری ؒ | 110 |
| 3 | حضرت خواجه عبدالواحد بن زید ؒ | 170 |
| 4 | حضرت ابو الفضل فُضیل بن عیاض ؒ | 187 |
| 5 | حضرت ابراهیم بن ادهم بلخی ؒ | 162 |
| 6 | حضرت حذیفه مرعشی ؒ | 202 |
| 7 | حضرت هبیره بصری ؒ | 287 |
| 8 | حضرت ممشاد علی دینوری ؒ | 298 |
| 9 | حضرت ابو اسحاق شامی چشتی ؒ | 329 |
| 10 | حضرت ابو احمد ابدال چشتی ؒ | 355 |
| 11 | حضرت ابو محمد چشتی ؒ | 411 |
| 12 | حضرت ناصر الدین ابو یوسف چشتی بن سمعان ؒ | 459 |
| 13 | حضرت خواجه قطب الدین مودود چشتی ؒ | 527 |
| 14 | حضرت خواجه شریف زندنی ؒ | 612 |
| 15 | حضرت خواجه عثمان هارونی ؒ | 617 |
| 16 | حضرت خواجه معین الدین چشتی سنجری ؒ | 632 |
| 17 | حضرت قطب الدین بختیار کاکی ؒ | 634 |
| 18 | حضرت شیخ فرید الدین مسعود گنج شکر ؒ | 664 |
| 19 | حضرت مخدوم علاء الدین علی احمد صابرکلیری ؒ | 690 |
| 20 | حضرت شیخ شمس الدین ترك ؒ | 715 |
| 21 | حضرت شیخ جلال الدین عثمانی ؒ | 765 |

| | | |
|---|---|---|
| 22 | حضرت شیخ احمد عبد الحق ابدال رَدَوْلوی ؒ | 836 |
| 23 | حضرت شیخ عارف ابن احمد عبد الحق رَدَوْلوی ؒ | Unknown |
| 24 | حضرت شیخ محمد بن عارف رَدَوْلوی فاروقی ؒ | 898 |
| 25 | حضرت شیخ عبد القدوس گنگوهی نعمانی ؒ | 944 |
| 26 | حضرت شیخ جلال الدین بن محمود تھانیسری ؒ | 980 |
| 27 | حضرت شیخ نظام الدین فاروقی ؒ | 1024 |
| 28 | حضرت شیخ ابو سعید گنگوهی ؒ | 1040 |
| 29 | حضرت شیخ محب الله اله آبادی فاروقی ؒ | 1054 |
| 30 | حضرت شیخ سید محمدی اکبر آبادی ؒ | 1107 |
| 31 | حضرت شیخ شاه محمد مکی جعفری ؒ | Unknown |
| 32 | حضرت شیخ سید عضد الدین امروهوی ؒ | 1170 |
| 33 | حضرت شیخ عبد الهادی صدیقی امروهوی ؒ | 1190 |
| 34 | حضرت شیخ عبد الباری صدیقی امروهوی ؒ | 1226 |
| 35 | حضرت شیخ سید عبد الرحیم افغانی ؒ | 1246 |
| 36 | حضرت شیخ میاں جی نور محمد جهنجهانوی ؒ | 1259 |
| 37 | حضرت شیخ العرب و العجم حاجی امداد الله مهاجرمکی ؒ | 1317 |
| 38 | حضرت شیخ مولانا رشید احمد گنگوهی ؒ | 1323 |
| 39 | حضرت شیخ مولانا خلیل احمد سهارنپوری ؒ | 1346 |
| 40 | حضرت شیخ الحدیث مولانا زکریا مهاجر مدنی ؒ | 1402 |
| 41 | حضرت شیخ فقیه الامة مولانا مفتی محمود حسن گنگوهی ؒ | 1417 |

تم بحمد الله

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